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Mazheva

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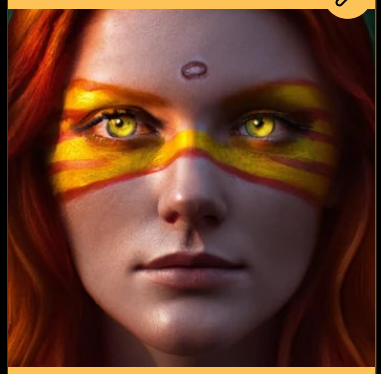
Mazheva, also known in Oyruhr language **Ruvnaprisa** *(meaning : The heiress)* was a human, belonging to the Oyruhr tribe resident in the troubled Far North territory known as Gotland. She is known in nordling history for being one of the lovers of the famous witcher, Putnam Pitch. In the history of the region, however, she is known for being the one who turned her tribe into one of the strongest regional powers.

Mazheva



Biographical Information	
Born	1262
Birthplace	Gotland
Physical Description	

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Race	Human (with elven ancestry, probably Aen Ghele)
Gender	Female
Hair	Redhead
Eyes	Yellow
Skin	Pale
Political Information	
Nationality	Gotlandi
Relationships	
Lover(s)	Heikko Gárral Putnam Pitch

Biography

Early life

Mazheva was born in the Oyruhr tribe, a small and nomadic people who inhabited the cold and inhospitable lands of Gotland. The Oyruhr were constantly at war with their new neighbors, the exiles coming from Kaedwen, Vinland and Skellige, so, their way of life was one of violence and bloodshed. Mazheva was raised to be a warrior, and she quickly proved to be a skilled fighter.

Kidnapping by The Grand Order and rescue by Putnam Pitch (Spring of 1287)

In spring of the year 1287, at the age of 25, Mazheva would be kidnapped by The Great Order, a splinter faction of the Order of the Flaming Rose exiled to Gotland, due to their extreme religious fanaticism. She was intended to be used as a "bargaining chip" to convert tribals to their religion but thanks to the appearance of the Fabio Sachs Expedition in which Putnam Pitch was on board, this was prevented. He rescued her and brought her back to her tribe.

After being taken with her people, an intense discussion about taking action against the rival factions in the region was initiated but quickly stopped by the tribal chiefs, who preferred that if the situation became worse, to emigrate and look for a better place. Mazheva disagreed with this decision and saw it as a sign of cowardice, so she decided to go against her parents' orders, and with Putnam's help, to try to do enough damage to the exiled enemies of her tribe, so that they could stay.

In the following weeks, Mazheva and Putnam formed a bond of friendship and love. Together they raided the camps of factions like the remnants of The Great Order, rogue mages, Kaedweni exiles and villages like Raukar, quickly gaining a reputation as the *"ghosts of Gotland"*. Causing the other factions to lose enough power so that the Oyruhr could stay, and eventually become one of the strongest regional powers in a few years.

Relationship with Putnam (Beginning of March - beginning of June 1287)

During the months that Mazheva and Putnam spent together, a romantic relationship began to blossom between them, which quickly became sexual in nature. Both because of Putnam's mutant libido, and because of the redhead's interest in him.

While Fabio and the other members of the expedition documented everything they found there and tried to make a more or less correct cartographic map. She and the witcher decided to move to a cabin in the woods. There they spent several weeks in each other's company and had sex frequently.

During that time, Mazheva learned to speak better the Common Language and learned more about the world outside of Gotland. Putnam for his part, learned about the customs and way of life of the Oyruhr, as well as the legends and stories of their tribe. All this information would be compiled in a book, entitled *Myths, Legends and other questions about Gotland* (1291), which would have some influence on the Post-Romanticism of the 18th century in the Northern Kingdoms.

The two were very happy together, but their relationship was not without problems. Mazheva was very jealous and possessive of Putnam, and she didn't want to share him with anyone. She was also very protective of him and didn't want him to take risks. This was due to the death of her first lover, Heikko.

Putnam, on the other hand, had a very difficult time adjusting to the Oyruhr's way of life. He missed the company of other people and the comforts of civilization. He was also very frustrated with Mazheva's jealousy, and he was very worried about her safety. Their relationship was further complicated by the fact that Mazheva was betrothed to another man, a man she didn't love and who she didn't want to marry. Gárral, the so-called "prince" of the Kwans. Something that every time it was talked about, it was compensated with sex so as not to discuss it.

Finally, in early June, Putnam decided to leave the cabin and return to the expedition, as he was needed there. Mazheva, on the other hand, decided to stay, as she wanted to be with her people, hoping to be able to solve the arranged marriage and that it would not take place. The two said goodbye with a kiss and a promise that they would see each other again soon.

Further life

After the expedition's passage, nothing more is known about her. But we can assume that she eventually became the leader of her tribe and strengthened their position as a regional power. Since, according to the accounts of Haakis soldiers during the imperial era, they were unable to conquer that territory because of the Oyruhr and all the power and military presence they had gained. Retreating sooner rather than later, and focusing their attention on other territories with greater and better resources.

Influence on Nordling culture

Centuries after her death, more precisely, in the 18th century, Mazheva would re-emerge as a folkloric figure in the Northern Kingdoms. Taken by the post-romantic movement as a kind of protective and caring figure for Putnam Pitch and others. In addition to a supposed representation of Melitele on earth, for her much more open view of sex, compared to areas such as Temeria or Redania. Being represented as a warrior, but at the same time, as a kind of mother. With a voluptuous but strong body.

Writing many novels, painting herself pictures, making songs, etc... About her life, before meeting the witcher, meeting him and after their separation.

In Fabiola

Across the sea, approximately 50 years after Putnam Pitch's death and sanctification. She was incorporated into his mythology as a saint, in a somewhat prominent role.

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